

Monthly eMagazine of Vedanta Ashram & Mission

Vedanta Sandesh



Year 27

Mar 2022

Issue 9

Cover Page



The cover page of Mar 2022 issue of Vedanta Sandesh is an awesome & classic photo of the master of camouflage - the Indian Scops Owl (*Otus bakkamoena*).

Indian Scops Owl (also called the Collared Scops Owl) is a medium-sized owl with prominent ear tufts and dark eyes. The upperparts are grey or brown with faint buff spotting. The underparts are buff with fine darker streaking. The facial disc is whitish or buff, and the eyes are orange or brown. There is a buff neckband. Sexes are similar. It is nocturnal and its flight is deeply undulating. It feeds mainly on insects and lives in densely foliated trees. They nest in tree cavities at moderate height. Females lay 3-4 roundish white eggs.

This particular photo has been clicked by an avid birder Sh Sanjiv Kapadia in Nagpur few years back. The conservation status of ISO is of 'least concern'. If spotted in its camouflaged state it is indeed a treat for the eyes. A wow experience and thus is an Avian Vibhooti, that which spontaneously makes us remember their awesome divine creator - the omniscient & omnipotent God.

Om Tat Sat

S T A N D A R D S



Vedanta Sandesh

Mar 2022

1.	Shloka	7
2.	Message of P. Guruji	8
3.	Sadhana Panchakam	16
4.	Letter	24
5.	Gita Reflections	30
6.	The Art of Man Making	38
7.	Jivanmukta	48
8.	Story Section	56
9.	Mission / Ashram News	60
10.	Forthcoming Progs	66
11.	Internet News	70
12.	Links	72



Editor

Swamini Samatananda Saraswati



Vedanta Sandesh

Monthly eMagazine of Vedanta Mission

Mar 2022 : Year 27 / Issue 9



Published by


Vedanta Mission

Vedanta Ashram, E/2948, Sudama Nagar,

Indore-452009 (M.P.) India

<http://www.vmission.org.in> / samatananda@gmail.com





शास्त्रस्य गुरुवाक्यस्य
सत्यबुद्ध्या अवधारणा
सा श्रद्धा कथिता सद्भिः
यया वस्तूपलभ्यते।।

That by which one understands the exact import of the scriptures as well as the subtle words of the Guru is called sraddha by the wise; by this alone does Reality become manifestly clear.

Vivekachoodamani - 25





Message from Poojya Guruji

JIVA AND JIVA-BHAVA

Jiva is a unique manifested living being. Every body & mind instrument is the medium through which this expression and manifestation of 'life' happens. Just as we have a LED bulb, and depending upon its wattage and color, the manifestation varies, so also one can see every body-mind complex as the medium of expression of 'life' in the form of a unique living being - the Jiva. One who is blessed with life is a Jiva.

“Manifestation of Life through Body-Mind Complex is Jiva.”



Jiva and Jiva-bhava

Whether a person is a gyani or is an agyani, the manifestation of that person on the platform of the jagat is their unique individuality called Jiva. In case of a Brahma Gyani, their appreciation of their fundamental truth transcends all the limitations of their individuality, but never the less, the world does see a unique individual working & serving in the world - for the wel-

“Jiva and Jiva-bhava are two different things.”

fare & well-being of all. Brahma Gyana is not opposed to any upadhi or any manifestation thereof. They in their wisdom have appreciated something more profound and fundamental, the very substratum of the entire creation and now declare their identity as that. Nevertheless, because of their enlightenment their manifestation doesn't disappear, and the world sees a blessed & magnanimous manifestation - their Jiva. Gyani jiva's alone become



Jiva and Jiva-bhava

our teachers & guides, they are the messengers of the world beyond, and they alone give us scriptures & shastras. They are the mouth piece of eternal divinity called God.

“Brahma-Gyani there is a unique individuality, but is free from Jiva-bhava.”

Every avatara and every gyani have their own unique story, their uniqueness and story of life. Whether its is Sri Sankaracharya or his Guru Sri Govind Bhagwatpada or any one for that matter, every gyani have their unique contribution and identity. Know this unique manifestation as their Jiva. So also we have stories and katha's of our Avatara's - Sri Ram was different than Sri Krishna, and he in turn is different than Shivji. Even the different avatara's of Bhagwan Vishnu are all different. No one is bothered about emulation of manifestations. They were specific to their times and



Jiva and Jiva-bhava

requirements. What is emulated is the vision & values in these manifestations. What motivates them alone varies. In case of wise people it is the well-being of all, while in the case of an agyani it is merely confined to a small group called mine.

“Agyani identifies with manifestation, while a gyani knows he is Life.”

While there is an obvious and evident component of Jiva in all, and this really makes the spectrum of life in this jagat all the more beautiful and enriching, however it is important to note that Jiva-bhava is something different. What is meant by Jiva-bhava?

Well, when there is a unique manifestation, then we have an option. We can either identify with the manifested life and take it as 'I', or go deeper and associate with the cause of all manifestation. This alone is the difference



Jiva and Jiva-bhava

between a gyani and an agyani. Manifestations don't stop, but association with them varies. This is what the Jiva-bhava stands for. We have a choice there. The moment we associate with the 'effect' we become limited and perishable, one who is born and shall definitely die one day. This is the consequence of associating with an effect. On the other hand, we have another option also. We ex-

“Brahma-gyana just removes agyana, not any manifestation.”

plore, meditate and appreciate the fact that every effect has a cause, and so too this Jiva. With the help of our enlightened masters and their scriptures we realize the existence of a cause of all manifestations - a timeless divinity. It is not about information of such a divinity but direct awakening to that realm. Those who realize themselves to be 'that', then their



Jiva and Jiva-bhava

Jiva-bhava comes to an end, while the Jiva still continues. The shastras explain that their bodies shall last till their prarabdha karmas exist, and till then we shall see a unique manifestation of the platform of jagat, wherein in a particular Jiva, there is no Jiva-bhava. They are called Jivanmuktas. It is this journey which is the goal of all students of self-knowledge.

Om Tat Sat





न हि श्वात्माशमं
विषयमृतगृष्णा भ्रमयति



SADHANA
PANCHAKAM

Swamini Samatananda

Sadhana Panchakam



- : 30 : -

जनकृपा नैष्ठुर्यमुत्सृज्यताम्

Save yourself from the meshes
of obligations to others.

SADHANA PANCHAKAM



Here the Acharya suggests a student practising nididhyasan, the art of intermingling with people and yet staying detached. This is especially significant so as to stay clear of the web of entanglement in the world.

Here the principle applied has two dimensions.

Sadhana Panchakam

Neither should we let people around us become an obstacle to our progress, nor should we become an obstacle to their progress. As a Sannyasi many people will show a reverential attitude, express their

“A Sannyasi needs to learn the art of handling both good & bad with equanimity.”

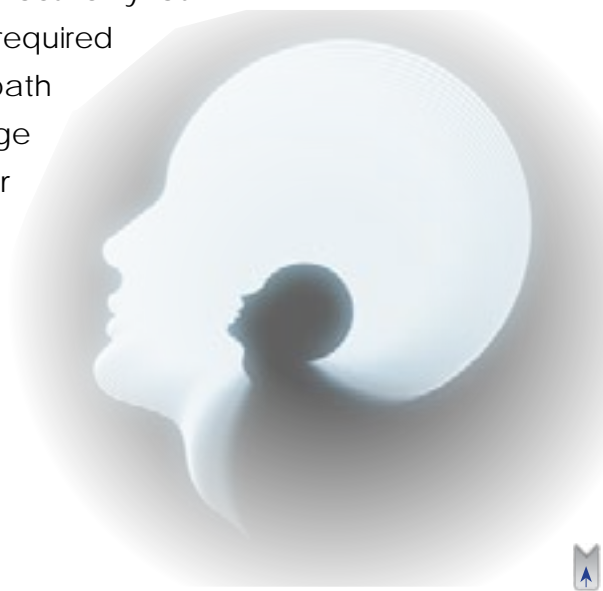
faith, offer services, and also glorify a person. At the same time, there will also be people who will not show any faith, in fact, they may be sceptical and disinterested too. So there will always be these two kinds of people and situations. Even Lord Sri Rama and Sri Krishna were not spared. At such times what should be the attitude of a Sannyasi? The Acharya is making us alert towards such moments and situations.



Sadhana Panchakam

“Remain detached to all - is the basic principle.”

He warns us to make sure we do not take unnecessary obligations or even get attached to all such devotees and disciples who are offering their services and acts of gratitude and devotion. We must remember that an attitude of faith and service of a devotee or disciple reflects his or her sattvic qualities, his or her desire for this knowledge and it is in no way a means of our own ego satisfaction. Thus, firstly we must take services only as much as truly required to pursue the path of knowledge and fulfil our basic requirements. Secondly, one



Sadhana Panchakam

must see thy oneself in the person as his own Atma or see the hands of God working through them. Then He is free from any obligations whatsoever.

“Motivate all, but don’t reveal subtle things untill specifically asked.”

Another point such a spiritual aspirant must keep in mind. There will be times when there will be an enthusiasm to help others, to share this knowledge. At such times one must not go overboard, be over-enthusiastic in sharing the knowledge to people who are not interested, who do not show necessary faith or who are not prepared for it. We must avoid showing someone their ignorance and weaknesses unless they themselves so desire. Let service and knowledge be invoked and desired by the opposite person.



Sadhana Panchakam

Seeing the other side of the coin, there may be times when someone may knowingly or unknowingly show disrespect or lack of faith and service. In that case, too do not have any vengeance against anyone. Be detached.

“Do not ever carry the burden of attachment or dislike.”

The Acharya says ‘Utsriyataam’-in all such situations let it be forgotten then and there. Do not carry the burden of attachment or dislike.



VIBHOOTI DARSHAN



Mail from Poozha Guruji

Q: My wife just passed away. Now there is an odd feeling of guilt, for having done or not undone things which were required. Pl help me get out of such a situation.



MAIL FORM POOJYA GURUJI

Hari Om.

Ref, your question that there is a feeling of guilt, for having done or not undone things which were required or not - for your late wife.

“Antahkarana helps us to experience and also interpret the world.”

Well, my dear, lets face facts. There is no way to turn the wheel back. All omissions and com-



Mail from Poojya Guruji

missions which have advertently or inadvertently happened in the past can never be undone. There is no way, except we suffer the effects of our karmas. The very fact that today you are feeling some guilt, shows how much you cared about your wife and that is why you are feeling bad. Obviously you really wanted to do a lot more, but somehow it was not possible. Hats off to her that she still continued to care for you and keep serving you till her very end. She was indeed a noble soul and your feeling of guilt is justified.

The pain and grief of guilt is indeed very choking, simply because now you cannot do anything about it. Normally we try to escape grief, and there will be many who will be advising you to turn your attention to so called positive things like japa, bhakti, chanting etc., but I would suggest something different & unconven-



Mail from Poojya Guruji

tional - 'Don't try to escape the grief of guilt, rather try to face it, like catching the bull by its horn. Dare to experience it fully'. Be with yourself, no escape, no wasting time with ignorant people, no intoxications and no pleasures etc. Don't just satisfy yourself by saying that it all was destined to happen that way. That is too simplistic and you will not learn anything that way. Rather, let guilt be experienced properly. Believe me, it is very revelatory.

**“You can either try to evade guilt or face it.
If you face it, you will learn.”**

Grief is an effect, and obviously every effect has a cause. Lets try to understand that cause. Think, why you could not do all that which you wanted to do. It was not because of money. I am aware how deep you were into drinks & drugs, and all that costed lot of money. So it was something else. That cause could still be there, and just as you could not do justice to



Mail from Poojya Guruji

your earlier relationship, you will most probably compromise for your present relationships too. So it is very important to identify the cause.

I remember Arjuna asking a similar question to Bhagwan Krishna in Gita (Ch 3) as to why do we slip and compromise? What is it which propels us to forcefully & helplessly do something which is not worthy and therefore we regret in future? Bhagwan doesn't say that , this is because you are an ignorant & limited Jiva, simply because even when we are ignorant we all do so many noble things. So noble things do not necessarily require Brahma-Gyana, the reason is different. Bhagwan later talks about three guna's. Even before going into Atma and Brahman, there is a particular state of mind. Bhagwad Gita refers to that as the three guna's of mind - the Sattva, Rajo and Tamo guna. If a mind is predominantly Tamasic or Rajasic, then there will be predominance about 'What you like', and when

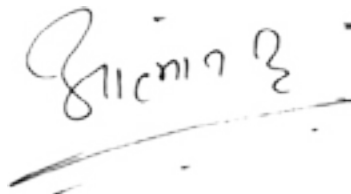


Mail from Poojya Guruji

there is predominance of Sattva Guna then, the motivation is naturally to give rather than get. This change in guna's happens much before any tattva gyana, in fact tattva gyana is also possible only when there is predominance of sattva guna. You are obviously not aware of this fact, and therefore all these questions. Because you were not aware of these facts you never worked in that direction. It is high time that you become deeply conscious of these facts and do something about it. You can continue to be a limited Jiva, yet turn the table on this guna front.

If at all you appreciate this properly then you will not only assure that those earlier helpless compromises will not recur, and you will also become a proper adhikari for Brahma Gyana too. Think.

Love & om



A handwritten signature in Devanagari script, likely reading 'Gurujee', with a horizontal line underneath it.





Gita Reflections

Gita Ch. 6 Sloka 35

Swamini Samatananda

Gita Reflections

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥

(Gita Ch 6 / Shloka 35)

The Lord answered – O Arjuna!
Undoubtedly, the mind is fickle and difficult
to restrain, however, it can be restrained
through detachment and practice.

(Gita Ch 6 / Shloka 35)



GITA REFLECTIONS



This sloka from Chapter Six of Srimad BhagwadGeeta reveals a solution to a universal problem of handling an uncontrollable and agitated mind. It is an answer to the question raised by Arjuna in the previous sloka, wherein Arjuna, representing the whole of mankind, reveals man's helplessness in trying to control a mind running helter and skelter. To this extent,



Gita Reflections

Arjuna gives an example of the almost uncontrollable winds.

“Handling mind is challenging, but you are competent, and can ‘do it’”

Asamshayam Mahabaho:

Undoubtedly. What you say is true. In a way saying that this is a universal problem. It is not unique to you. So you need not worry. Sri Krishna, being a perfect Teacher handles the psyche of the student, by first accepting the existence of a problem. Once a situation is accepted, one is free of any guilt and confusion. It is then easier to take the next step of understanding it and resolving it. O Mahabaho, O Powerful One! as though encouraging, that just as you are powerful enough to conquer the external enemies so also if you try you can control the mind. If you win the mind you can win the world.



Gita Reflections

Mano durnigraham chalam:

Sri Krishna consoles Arjuna. Indeed. The mind is extremely fickle, wayward and outgoing. It is extremely difficult to handle. If a mind is not in control, one fails to do anything be it work, pooja, japa, study, or even enjoy entertainment. Bhagwan acknowledges it, saying, it is difficult but not impossible.

But you will have to do purushartha, you will have to make deliberate efforts in order to control it. Over an endless period of time, the mind has been conditioned in a manner that it keeps running helter and skelter. It gets agitated at the drop of a hat. It rarely stays quiet

“Being a master of your mind is extremely necessary for any & everything.”



Gita Reflections

and focused. We are trapped in our individual likes and dislikes, the mind helplessly wanders in the dreamy and unknown future, our past memories and conditioning slay the mind. This is the state of an ignorant and uncontrolled mind. But the good news is that it can still be controlled. The mind is like a child, one has to take care of it in a similar manner. One has to be considerate and patient with the mind. Here Bhagwan says-The mind can be controlled by practise (Abhyasa) and objectivity (Vairagyam).

“There are ways & means to become a master
of your mind”

Abhyasena tu kaunteya:

O! Son of Kunti through practice you can accomplish anything big or small in this world. It is true that the mind is often distracted, unfocused and agitated. But this is not the true state of the mind. Every person has the nat-



Gita Reflections

ural ability to concentrate. The issue here is not about the potential to focus but the issue is regarding interest in a particular subject. If someone is interested in reading a suspense novel will he ever face any issue in concentration? In fact, such a person gets disconnected from the outside world as if gone into samadhi. Focus and concentration require interest or love for something. Further to love something or to have an interest in something one needs to discover a value for it. Value is discovered by discovering the superiority of something. For the mind to be involved in something like pooja, sewa, japa, meditation, scriptural studies, or action, with full integration, one needs to discover love and value for it. Discover the beauty, authenticity, and value for devotion to Ishvara in any form, discover the value for knowledge of Ishvara and of the Self. Constantly revel in Satsang, in reading good literature and come to see the ephemerality of the objective world. Such realization and its



Gita Reflections

awareness through practice will bring about a mind which will glide in mental absorption without any struggle and effort. Constantly dwell in the knowledge of Ishvara. This is called as constant practice, abhyasa over here.

Vairagyena cha grihyate:

Once the mind starts valuing and loving something then everything else becomes secondary and invaluable. This is 'Vairagya'. This vairagya has been brought about by Viveka. With Satsang and practice, I have discovered a higher goal in life. I have discovered the importance of devotion and knowledge. There are no individual likes and dislikes. I am able to see and understand the world and its experiences objectively, with a balanced mind. I do not indulge in the objective world to satisfy my ego, but I do that which is right and worthwhile.

Thus Bhagwan says-O Son of Kunti! O Arjuna! work on these two things. abhyas and vairagya.





P.P. Gurudev
Swami Chinmayanandaji

- 48 -

The Art Of Man Making
Yagna Attitude in Action



THE ART OF MAN MAKING



When we water the roots of a tree, we have in effect, watered the trunk, the branches, the leaves and the buds of the entire tree. Similarly, by dedicating ourselves to the Infinite Self (Brahman), we have dedicated our best in the service of the world, nation, community, the home and the individuals-as they are all expressions of the One Infinite Self-the Brahman. When we have apprehended the ocean, we do certainly comprehend the rip-



The Art of Man Making

ples, the waves, the currents, the swirls, the foam, and the surf.

“Outer ritual is a dramatic picturization of the inner phenomena of life.”

To reveal this idea of total dedication to the Universal Oneness-Brahman-Krishna sings this verse very famous in the Geeta: “The dedication is Brahman, offered by Brahman, in the fire of Brahman. By seeing thus Brahman in action, he reaches Brahman alone.” In the Yagna ritual of the Vedic period, into the sacred fire kindled in the trough is offered clarified butter with Mantra-chantings, in a spirit of utter dedication, in order to invoke the Lord’s grace upon all for the world’s happiness (lokah samastah sukhino bhavantu). This outer ritualism is a dramatic picturization of the inner phenomena of life. The sense objects of the world around are collected and poured by the sense-organs into the mental trough when

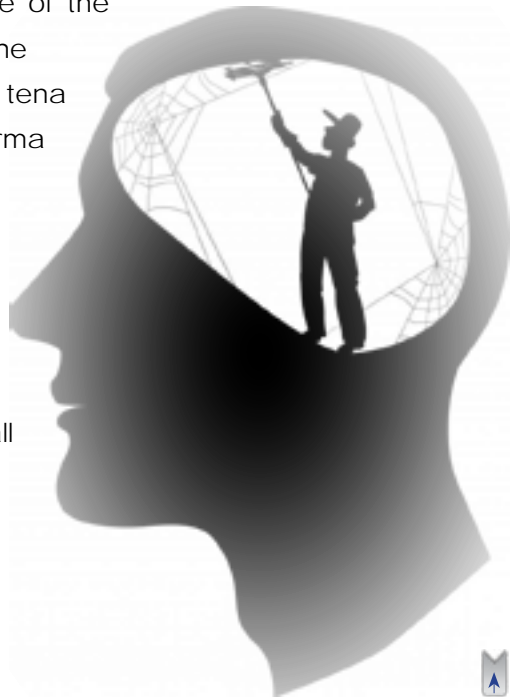


The Art of Man Making

the Fire of Consciousness in us flares up in blazing glory. To dedicate all our activities to this mighty Self in us is the true performance of the action in the Yagna spirit.

All are but the one Infinite Self-Brahman. This perception of the play of the One Self, both as to matter and spirit-both as ourselves and the world around us is the true vision of the Lord of the Universe-the unitary experience divine. "By seeing Brahman and His play in all actions, the devoted worker reaches the intimate inner experience of the Krishna-consciousness-the Brahman (Brahmaiva tena gantavyam Brahm karma samadhina).

By this famous verse-which is daily repeated as grace before meals in cultured Indian homes-Krishna wants us to divinise all our activities, all



The Art of Man Making

through the day, with this constant invocation of the Lord and by the continuous recognition of the Lord's play in all happenings within and without us. Thus, prayer to the Hindu is not a special day of rest once in a week, nor even a few mins of devoted engagement every day. Religion to the Hindu is not merely in the house of Gods, but it is a constant daylong inner attitude of dedication to his Lord, who is none other than the Lord of the Universe-whose very manifestation is the cosmos. In such an all-embracing atmosphere of the divine awareness when one lives, all his actions, even the most insignificant and mundane, must become an unconscious but powerful invocation of the Supreme and a total dedication of his ego at the Supreme Self.

“Prayer to the Hindu is not a special weekly Prayer.”



The Art of Man Making

In order to establish immediately a healthy rapport with the student, Krishna enumerated twelve different types of Yagnas—all are the individual's subjective activities and his objective relationships. All these daily acts of life are converted into so many different Yagnas—the whole life itself is transformed to serve as ceaseless worship of the Infinite Lord. The entire mental attitude to life in us changes—our intellectual vision gets a new focus of attention—we learn to watch the play of the world with such an amount of inner detachment that we come to watch even our own part in the total world play.

“Egocentric desires bring expectations, and they leave behind Vasanas.”

In these dozen varieties of Yagyas, described, Krishna points out how actions like sense-perceptions, physical responses, wealth giv-



The Art of Man Making

en away in charity, penances undertaken, spiritual practises pursued, studies completed, meditations done, nay even eating and breathing, all are Yagnas to those who have the constant awareness of the Lord and His mighty play inside and outside them, always.

Krishna concludes his vigorous pleading for a life of divine dedication with a daring declaration. "Partaking the remnants of Yagna, they go to Eternal Brahman. Even the world is not for the non-performer of Yagna: how then another? O! best among the Kurus." Continuing his language of the Yagnashala, Krishna declares that those who "partake he remnants of the Yagna (yayas-hishtashina (yagyashishtamritab-



The Art of Man Making

hujo), they do go to Eternal Brahman" (yanti brahma sanatanam). What is left over after Yagna--a dedicated co-operative endeavour of service to the community-is called Yagna remnants. The same after the Pauranic worship, pooja, is called Prasad. The Sanskrit term Prasad means "mental peace, the inner glow of satisfaction". Thus, in living life in the Yagna spirit, our existing Vasanas are exhausted and the mind gets flooded with peace and joy-and the final result, when all Vasanas are exhausted, is the immediate experience of the awakening of the ego into the Universal Consciousness (Brahma sanatanam).

“After the Yagna, learn to be contented with the prasad”

To amplify this thought to the rational-minded Arjuna, we find Krishna making, as it were, a soliloquy-a valid and dramatically effective



The Art of Man Making

“aside”. The Lord says, “Even this world is not for the non-performer of Yagzna” (nayam-lokah ayagyasya), how then other?” (kuto anyah). In such a pithy statement a universal truth is expressed. To one who is not ready to act in a spirit of dedication (Yagna), there is no real gain in this world, nor does he discover his happiness and fulfilment in this life. The secret of happiness and success is to act diligently in the Yagna spirit. When there is a nation of youth, soft and indulgent, luxury-loving, thoughtless, arrogantly selfish, afraid of work and responsibilities-that nation cannot grow and prosper: there can be neither social harmony, industrial peace, efficient government, alert leaders, nor a happy well-fed community.

In all under-developed countries and especially so in our country, there is thoughtless craze for revolution and our impatience to pull down all that our forefathers have made for us. But are we ready to create an alternative sys-



The Art of Man Making

tem? Have we the mental preparedness, the intellectual integrity, the physical capacity to tuck up our pants, roll up our sleeves and work for the reconstruction of the nation? Have we? It is time the teenagers ask the question themselves. A handful of dedicated men is sufficient for the redemption of a whole era. But our cheap ways of living, the low values we pursue, the wrong philosophy we believe in, the easy modes of life we have apparently accepted-these have taken the edge off our sharp effectiveness as an alert and dynamic nation. The responsibility of the future entirely rests on the shoulders of the day's youth-they may learn the art of hardening their mental sinews from the Geeta: the art of reorganizing themselves to work in the Yagna spirit.



Jivanmukta

Wandering In Himalayas

104

Chandannath

Excerpts from the Travel Memoirs of
Param Poojya
Swami Tapovanji Maharaj

JIVANMUKTA



Once a native of Gandhara fell into the hands of thieves. They bound him, blindfolded him and took him to an extensive wilderness and left him there. The poor man, knowing not even the directions, began to cry out in terror. "Thieves have blindfolded me and left me in this wilderness. "

A passer-by heard his cries and out of pity went to him and set him free.



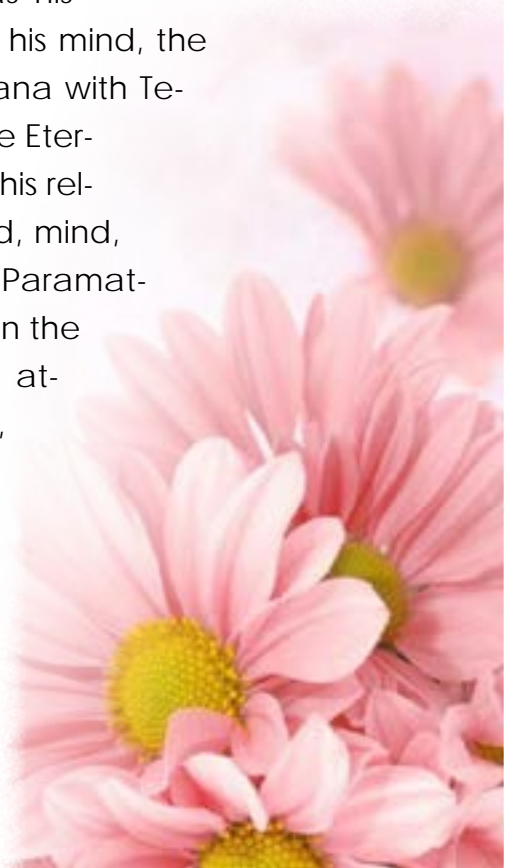
Jivannukta

The good Samaritan told him where Gandhara was. how far away, and which route he should take to reach his native place. The traveller took him out and set him on the right road to Gandhara. Having understood the directions and being clever enough to draw out inferences, he made his way back to his native village and reached home in safety. Even so, man is blindfolded by the veil of illusion. He is captured by the thieves, Dharma and Adharma, and left in the forest of this body so full of woes. Then the kind master takes pity on him, removes the veil from his eyes and sets him on the right road to his goal. The man being clever enough to understand advice, and being contemplative by nature, escapes from the wood and reaches the Eternal Object. Understand, there-



Jivannukta

fore, that the advice of the master is the chief means of attaining that Eternal Entity'. " That thou art, O Swethakethu, you are that Eternal Entity That Eternal Object is yourself". Sitting beside a moribund man, his relatives ask him, " Do you recognise me? " Who am I." So long as his word is not resolved into his mind, the mind with prana and prana with Tejas (light) and Tejas on the Eternal Being, he recognises his relatives. But once the word, mind, etc, have merged with Paramatman, he knows nothing. In the order, an Ignorant man attains the Eternal. Being, the learned man also, on his death, reaches the Everlasting one. In the attainment of eter-



Jivannukta

nity, there is no difference between the learned and the ignorant, but there is this difference, the ignorant man, as a result of his unenlightened actions performed with desire, is obliged to return to earthly life, the enlightened one dwells eternally in that Eternal Home “ O Swethakethu, you are that Eternal Being the Eternal Being is yourself.”

“This fellow is a thief; he has stolen property” so saying policemen bind the hands of the suspect. As he refuses to confess they subject him to torture. They force him to hold red-hot iron in his hands. If he has uttered untruth his hand is charred and scarred; if he has spoken truth his hand escapes injury. The contact with red-hot iron is common to both. But Truth saves the one, and untruth destroys the other. Similar-



Jivannukta

ly, in death, the learned and the ignorant, both reach the Eternal Being. But the Gyani knowing himself as Brahman no more desires bodily existence.' On the contrary, the agyani not knowing Truth still loves the unreal body, etc., and desires to be born again, "O Swethakethu; 'That thou art'—that Eternal Brahman is yourself; you are that Brahman."

Thus nine times did Uddalaka teach his son the Ultimate Truth "That thou art", illustrating it by apt examples. Swethakethu, who was already well qualified to realize Truth, listened to his father's words with wrapt attention and grasped the truth like a myrobalan in one's palm—the truth that the soul



Jivannukta

itself is the Brahman which is the substratum of the universe. Having found deliverance even while on earth, he lived in supreme contentment and heavenly bliss forevermore.

Such were the lines on which the ancient rishis thought. By very careful reasoning they determined the nature of Reality and found everlasting bliss. Indeed, thinking alone helps in determining the nature of Reality. No amount of penance or ritualistic worship can take us to the goal. Penance, by itself, cannot destroy the I-Consciousness. That can be 'rooted out only on the direct perception of Reality resulting from thought. Until that is done there cannot be real peace and freedom from suffering. All creatures, from the worm to Hiranyagarbha, are strung on the ego-



Jivannukta

sense called adhyasa, by the Vedantins (Saririka Bhashya). The impression that something IS what It IS not—the notion that the soul is the body (which it is not)—is what is called adhyasa or ahamkara. Ahamkara-is samsara. The escape from Samsara (cycle of births and deaths) is called moksha.





STORY

Section

ASH COVERED BODY

Lord Shiva's body is always covered with ash and Shiv devotees wear ash tilak on forehead and hands. There is an interesting story in the Shiva Purana which narrates how Lord Shiva came to be associated with Ash. There once lived a sage whose lineage was traced to the famous Saint Bhrigu. This sage performed intense austerities and became very powerful. He used to consume only fruits and later only green leaves and thus got the name – Parnada.



Ash covered body

Sage Parnada continued his intense tapas and controlled all the animals and plants in the forest he lived. Once while cutting some grass to repair his hermitage, the sage cut his middle finger. But to his surprise instead of blood he saw sap of tree oozing through the cut.



Now Parnada thought that he had become so pious that instead of blood, sap is oozing through his body. Pride filled his mind and he started shouting in joy that he is the most pious man in the world now.

Lord Shiva who witnessed this event took the guise of an old man and reached the spot. When the old man asked for the reason for his uncontrollable delight, Parnada said that he



Ash covered body

has become the most pious man in the world as his blood as become quite similar to the sap of fruits and trees.

Then the old man asked what is there to be elated in this. It is just a sap. But when trees and plants are burned they turn into ash. Only ash remains that is surely the higher stage.

To demonstrate it the old man sliced his finger and suddenly ash came out of it. Sage Par-nada soon realized that it was Shiva standing before him and prayed to him for forgiveness for his ignorance.

It is said that ever since then Shiva wears ash to remind his devotees about the ultimate reality and foolishness of getting identified and attached to the physical body.





Mission & Ashram News

*Bringing Love & Light
in the lives of all with the
Knowledge of Self*

ASHRAM NEWS



*Evening
Aarti*



*at
Ashram*



ASHRAM NEWS

*Visit to
Photography
Exhibition*



*of & by
Dr Chetan Airen MD*

ASHRAM NEWS

Visit to a



*Bird
Sanctuary*



@ Bharatpur, Rajasthan



ASHRAM NEWS

Bharatpur is a haven for Migratory Birds



ASHRAM NEWS



*They all are indeed
Avian Vibhootis*



ASHRAM NEWS



*The Bird Sanctuary
is also home to
some Wildlife*



ASHRAM NEWS

Keoladeo Bird Sanctuary



Ashram & Mission Programs

Upadesh Saar Camp @ Vedanta Ashram

1st to 6th March 2022

1st March - Maha Shivratri

2nd to 6th Mar - Camp

Ongoing Program

Prerak Kahaniyan

Published regularly in [VDS group](#) on Facebook

Atma Bodha

Published regularly in [VDS group](#) on Facebook



Happy Holi



INTERNET NEWS

Talks on (by P. Guruji):

Video Pravachans on YouTube Channel

- ~ Atmabodha Pravachan
- Sundar Kand Pravachan
- ~ Prerak Kahaniya
- Ekshloki Pravachan
- ~ Sampurna Gita Pravachan
- Kathopanishad Pravachan
- Shiva Mahimna Pravachan
- Hanuman Chalisa

INTERNET NEWS

Audio Pravachans

~ Prerak Kahaniya

~ Sampoorna Gita Pravachan

~ Atmabodha Lessons

Vedanta Ashram YouTube Channel

Vedanta & Dharma Shastra Group

Monthly eZines

Vedanta Sandesh - Feb '22

Vedanta Piyush - Feb'22



Visit us online :
[Vedanta Mission](#)

Check out earlier issues of :
[Vedanta Sandesh](#)

Join us on Facebook :
[Vedanta & Dharma Shastra Group](#)

Published by:
Vedanta Ashram, Indore

Editor:
Swamini Samatananda Saraswati

